

Transliteration–Telugu

Transliteration as per Modified Harvard-Kyoto (HK) Convention
(including Telugu letters – Short e, Short o) -

a A i I u U
R RR lR lRR
e E ai o O au M (H or :)

(e – short | E – Long | o – short | O – Long)

k kh g gh n/G
c ch j jh n/J (jn – as in jnAna)
T Th D Dh N
t th d dh n
p ph b bh m
y r l L v
S sh s h

parAku nIkElarA-kiraNAvaLi

In the kRti ‘parAku nIkElarA’ – rAga kiraNAvaLi, SrI tyAgarAja asks
Lord why is showing unconcern for him.

P parAku nIk(E)larA rAma
A car(A)caramula vasiyincE O
sAras(A)ksha nA panul(a)NTE(y)I (parAku)
C purAna ¹Sabari(y)osangina(y)aTu nE
bhujincukonna SEshamA rAma
dharA talamuna guhuni vale ²patra
talpam³(o)narcitinA ⁴SrI tyAgarAjupai (parAku)

Gist

O Lord rAma! O Lotus Eyed who abides in all moving and non-moving!
When it comes to my jobs, why do You have this unconcern?
I did not offer left-over of food like Sabari; neither I offered bed of leaves
on the surface of the Earth like guha earlier; then, why do You have this
unconcern towards this tyAgarAja?

Word-by-word Meaning

P O Lord rAma! Why (ElarA) doYou (nIku) (literally for you) (nIkElarA)
have this unconcern (parAku) towards me?

A O Lotus (sArasa) Eyed (aksha) (sArasAksha) who abides (vasiyincE) in
all moving (cara) and non-moving (acara) (carAcaramula)!
when it comes to (aNTE) my (nA) jobs (panulu), why do You have this (I)
(panulaNTEyI) unconcern?

C O Lord rAma! Did I (nE) offer (onarcitinA) –
the left-over (SEshamA) of food (bhujincukonna) (literally after eating)
as (aTu) offered (osangina) by Sabari (SabariyosanginayaTu), or

bed (talpamu) (talpamonarcitinA) of leaves (patra) on the surface (talamuna) of the Earth (dharA) as (offered by) (vale) guha (guhuni) earlier (purAna)? Then,

O Lord rAma! why do You have this unconcern towards this tyAgarAja (SrI tyAgarAjupai)?

Notes –

Variations –

⁴ – SrI tyAgarAjupai – tyAgarAjupai.

References –

Comments -

¹ – Sabari – bhujincukonna SEsha – Left over of eatables – As per vAlmIki rAmAyaNa, AraNya kANDa, Chapter 74 (rAma meeting Sabari), there is no mention of Sabari offering bitten and tasted fruits. The following verses are relevant -

pAdyamAcamanIyaM ca sarvaM prAdAt yathAvidhi | 7 ||

..and offered (to the honoured guests) with due ceremony water to bathe their feet and rinse their mouth with and every (other) form of hospitality, ...

Sabari said -

mayA tu sancitaM vanyaM vividhaM purusharshabha || 17 ||
tavArthE purushavyAghra pampAyAstIrasambhavaM || 18 ||

“O Jewel among men! Produce of the forest of every description growing on the brink of pampA has therefore been gathered by me for you, O tiger among men!”

(For the traditional version of Sabari offering tasted fruits, please visit web site - <http://members.rediff.com/saivani/Sabari.htm>)

² – patra talpamu – As per vAlmIki rAmAyaNa, ayOdhya kANDa, Chapter 50, guha offers SrI rAma and others ‘excellent beds’, but SrI rAma declines the offer. The following verses are relevant –

guha said -

bhakshyaM bhOjyaM ca pEyaM ca lEhyaM caitadupasthitaM |
SayanAni ca mukhyaAni vAjinaM khAdanaM ca tE || 39 ||

SrI rAma said –

aSvAnAM khAdanEnAhamarthI nAnyEna kenacit |
EtAvatAtra bhavatA bhavishyAmi supUjitaH || 45 ||

“Here are at your service dishes requiring mastication (such as rice) and those which can be eaten without mastication (such as milk boiled with rice and sugar), those which can be drunk, those which are fit to be licked up and those which can be sucked. Moreover, there are excellent beds (for you to sleep on) as well as food for your horses.” (39)

“I am interested only in having food for the horses and in nothing else. By being provided with this much at the present moment I shall be duly entertained by you.” (45)

³ – onarcitinA – this will qualify both Sabari and guha.

Devanagari

प. पराकु नी(के)लरा राम
अ. च(रा)चरमुल वसियिञ्चे ओ
सार(सा)क्ष ना पनु(ल)ण्टे(यी) (प)
च. पुरान शबरि(यो)सङ्गिन(य)टु ने
भुजिञ्चुकोन्न शेषमा राम
धरा तलमुन गुहुनि वले पत्र
तल्प(मो)नर्चितिना श्री त्यागराजुपै (प)

English with Special Characters

pa. parāku nī(kē)larā rāma
a. ca(rā)caramula vasiyiñcē ō
sāra(sā)kṣa nā panu(la)ṇṭē(yī) (pa)
ca. purāna śabari(yo)saṅgina(ya)ṭu nē
bhujiñcukonna śēṣamā rāma
dharā talamuna guhuni vale patra
talpa(mo)narcitinā śrī tyāgarājupai (pa)

Telugu

ప. పరాకు నీ(కే)లరా రామ
అ. చ(రా)చరముల వసియిఞ్చే ఓ
సార(సా)క్ష నా పను(ల)ణ్టే(యీ) (ప)
చ. పురాన శబరి(యొ)సఙ్గిన(య)టు నే
భుజిఞ్చుకొన్న శేషమా రామ
ధరా తలమున గుహుని వలె పత్ర
తల్ప(మొ)నర్చితినా శ్రీ త్యాగరాజుపై (ప)

Tamil

ப. பராசு நீ(கே)லரா ராம
அ. ச(ரா)சரமுல வஸியிஞ்சே ஓ
ஸார(ஸா)க்ஷ நா பனு(ல)ண்டே(யீ) (பராசு)
ச. புரான ஸபரி(யொ)ஸங்கின(ய)டு நே
பு⁴ஜிஞ்சுகொன்ன **ஸே**ஷமா ராம
த⁴ரா தலமுன கு³ஹுனி வலெ பத்ர

தல்ப(மொ)னர்சிதினா ஸ்ரீ த்யாக்ராஜுபை (பராகு)

புறக்கணிப்பு உனக்கேனய்யா, இராமா!

அசைவன மற்றும் அசையாதனவற்றி லுறையும் ஓ
கமலக்கண்ணா! எனது பணிகளென்றால்

இப்புறக்கணிப்பு உனக்கேனய்யா, இராமா!

முன்பு சபரி வழங்கியது போன்று நான்

உண்ட மிகுதியையும், இராமா!

புவித்தரையில், குகனைப்போன்று, இலைப்

படுக்கையுமா அளித்தேன்? தியாகராசனிடம்

புறக்கணிப்பு உனக்கேனய்யா, இராமா!

உண்ட மிகுதி - சபரி தான் சுவைத்து, சிறந்ததென
தேர்ந்தெடுத்த பழங்களை அளித்தாள்.

Kannada

ಪ. ಪರಾಕು ನೀ(ಕೀ)ಲರಾ ರಾಮ

ಅ. ಚ(ರಾ)ಚರಮುಲ ವಸಿಯಿಇಚ್ಛೇ ಓ

ಸಾರ(ಸಾ)ಕ್ಷ ನಾ ಪನು(ಲ)ಣ್ಣೀ(ಯೀ) (ಪ)

ಚ. ಪುರಾನ ಶಬರಿ(ಯೊ)ಸಜ್ಜಿನ(ಯ)ಟು ನೇ

ಭುಜಿಇಚ್ಛಿಕೊನ್ನ ಶೇಷಮಾ ರಾಮ

ಧರಾ ತಲಮುನ ಗುಹುನಿ ವಲೆ ಪತ್ರ

ತಲ್ಪ(ಮೊ)ನರ್ಜಿತಿನಾ ಶ್ರೀ ತ್ಯಾಗರಾಜುಪೈ (ಪ)

Malayalam

പ. പരാകു നീ(കേ)ലരാ രാമ

അ. ച(രാ)ചരമുല വസിയിണ്ടു ഓ

സാര(സാ)ക്ഷ നാ പനു(ല)ണ്ടേ(യീ) (പ)

ച. പുരാന ശബരി(യൊ)സജ്ജിന(യ)ടു നേ

ഭുജിഞ്ചുകൊന്ന ശേഷമാ രാമ

ധരാ തലമുന ഗുഹുനി വലെ പത്ര

തല്പ(മൊ)നര്ജിതിനാ ശ്രീ ത്യാഗരാജുപൈ (പ)

Assamese

প. পৰাকু নী(কে)লৰা ৰাম

অ. চ(ৰা)চৰমূল বসিয়িঙে ও

সার(সা)ক্ষ না পনু(ল)ন্টে(য়ী) (প)

চ. পুরান শবরি(য়ো)সঙ্গিন(য়)টু নে

ভুজিঞ্চুকোন্ন শেষমা রাম

ধরা তলমুন গুহ্নি বলে পত্র

তল্প(মো)নচিতিনা শ্রী অ্যাগরাজুপৈ (প)

Bengali

প. পরাকু নী(কে)লরা রাম

অ. চ(রা)চরমুল বসিয়িঞ্চৈ ও

সার(সা)ক্ষ না পনু(ল)ন্টে(য়ী) (প)

চ. পুরান শবরি(য়ো)সঙ্গিন(য়)টু নে

ভুজিঞ্চুকোন্ন শেষমা রাম

ধরা তলমুন গুহ্নি বলে পত্র

তল্প(মো)নচিতিনা শ্রী অ্যাগরাজুপৈ (প)

Gujarati

પ. પરાકુ ની(કે)લરા રામ

અ. ચ(રા)ચરમુલ વસિયિચ્ચે ઓ

સાર(સા)ક્ષ ના પનુ(લ)ણ્ટે(યી) (પ)

ચ. પુરાન શબરિ(યા)સઙ્ગિન(ય)ટુ ને

ભુજિચ્ચુકોન્ન શેષમા રામ

ધરા તલમુન ગુહ્નિ વલે પત્ર

તલ્પ(મો)નચિતિના શ્રી ત્યાગરાજુપૈ (પ)

Oriya

ପ. ପରାକୁ ନୀ(କେ)ଲରା ରାମ

ଅ. ଚ(ରା)ଚରମୁଲ ବସିୟିଚ୍ଚେ ଓ

ସାର(ସା)କ୍ଷ ନା ପନୁ(ଲ)ଣ୍ଟେ(ୟୀ) (ପ)

ଚ. ପୁରାନ ଶବରି(ୟୋ)ସଙ୍ଗିନ(ୟ)ଟୁ ନେ

ଭୂଜିଞ୍ଜୁକୋନ୍ ଶେଷମା ରାମ
ଧରା ତଳମୁନ ଗୁହୁନି ଖଲେ ପତ୍ର
ତଳପ(ମୋ)ନଚିତିନା ଶ୍ରୀ ତ୍ୟାଗରାଜୁପୈ (ପ)

Punjabi

੫. ਪਰਾਕੁ ਨੀ(ਕੇ)ਲਰਾ ਰਾਮ

ਅ. ਚ(ਰਾ)ਚਰਮੁਲ ਵਸਿਯਿਵਚੇ ਓ

ਸਾਰ(ਸਾ)ਕਸ਼ ਨਾ ਪਨੁ(ਲ)ਟੇ(ਜੀ) (੫)

ਚ. ਪੁਰਾਨ ਸ਼ਬਰਿ(ਯੋ)ਸ਼ਿਗਨ(ਯ)ਟੁ ਨੇ

ਭੁਜਿਵਚੁਕੌਨ ਸ਼ੇਸ਼ਮਾ ਰਾਮ

ਧਰਾ ਤਲਮੁਨ ਗੁਹੁਨਿ ਵਲੇ ਪਤ੍ਰ

ਤਲਪ(ਮੋ)ਨਰਿਚਤਿਨਾ ਸ੍ਰੀ ਤਜਾਗਰਾਜੁਪੈ (੫)